

SIXTIETH
ANNUAL REPORT

OF THE

HAWAIIAN
HISTORICAL SOCIETY

FOR THE YEAR
1951

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HONOLULU, HAWAII
PUBLISHED, 1952

The scope of the Hawaiian Historical Society as specified in its charter is "the collection, study, preservation and publication of all material pertaining to the history of Hawaii, Polynesia and the Pacific area."

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SIXTY YEARS OF THE HAWAIIAN HISTORICAL SOCIETY

The Hawaiian Historical Society has a distinguished past, both in the quality of its founders and membership and in the value and scope of its collections. Launched at an informal meeting towards the end of 1891, it can reckon itself one of the oldest historical societies in the United States. The founders bore names closely identified with the history and literature of Hawaii. The first officers of the Society, which was formally inaugurated on January 11, 1892, were: Charles R. Bishop, President; Joseph S. Emerson, Vice-President; Prof. William D. Alexander, Corresponding Secretary; The Rev. Dr. C. M. Hyde, Recording Secretary; Chaplain R. R. Hoes, U.S.N., Librarian; and Thomas G. Thrum, Treasurer.

Membership has grown from the 21 charter members to nearly 300. There are many descendants of those who made the early history of Hawaii: descendants of the original Hawaiians, of the early American pioneers, and of the later immigrating groups of Portuguese, Chinese, and Japanese.

Not until 1950 did the Society have a home of its own in which to house its collections. It originally shelved them in the small building of the Honolulu Library and Reading Room Association. Twenty-one years later it transferred them to the Library of Hawaii. It remained with that hospitable institution for 38 years before removing its books and documents to the new building of which it is part owner with the Hawaiian Mission Children's Society at 560 Kawaiahao Street.

The Society has always been a depository for records of stirring historical events from the days of its founding during the regime of the Hawaiian Kingdom down through the years of change to Provisional Government, to Republic, to Territory of the United States. At its first annual meeting, the Society was said to possess the largest single collection in the world of books and pamphlets relating to Hawaii and the countries of the Pacific Ocean. Today it is keeping abreast of the current scene as the Territory teeters on the threshold of statehood in the Union.

Although the Society's first constitution limited the scope of its collections to Hawaii, the articles of incorporation of May, 1924, defined it more realistically as "Hawaii, Polynesia and the Pacific Area," in view of the actual nature of the library, which from the first year had included not only manuscripts, letters, programs, handbills, broadsides, newspapers and periodicals originating in Hawaii, but also the works of circumnavigators, voyagers, missionaries, and settlers throughout the Pacific. With the increasing inter-relation of Pacific peoples and the inter-locking of their histories, this coverage has become more difficult for the slender resources of the Society. However, a line of connection with Hawaii is being followed as far as possible, both through comparative and contactual data.

Since its founding, the Hawaiian Historical Society has issued excellent publications, including 59 Annual Reports and 21 Papers containing articles of historical import, as well as 5 Reprints of the Hawaiian portions of rare books and a Genealogical Series with the histories of three families completed. In addition to its custom of assembling annually to hear papers of an historical nature, the Society now holds additional meetings in its delightful new reading room. The papers presented at these meetings aim, as the articles of incorporation suggest, "to cultivate among the citizens of Hawaii an interest in and knowledge of the history, folklore and customs of Hawaii, Polynesia and the Pacific Area."

REDEDICATION OF THE HEALING HEIAU KEAIWA

NILS P. LARSEN, M.D.

Early in November of 1951 storms raged in Honolulu. The winds blew hard. Rain fell daily. People said, "Winter has come with its blustery rains." In the mountains clouds daily pressed upon the treetops. But on November 15th, not a trace remained of winter. The sky was blue, the wind was cool and fresh.

At noon three old Hawaiians—Kahuna Lapaa Kamakaokalanikapiliokomoku¹ (Thomas McGuire), Alii Kaiheekai (William Taylor) and Kahonoio-kala² (David Bray)—gathered in the forest on Aiea Heights. They had firmly believed that on this day the weather would be clear, and had steadfastly refused to listen to any plans for an alternate dedication program in case of rain. Their kindly, serious faces, old and wrinkled, bespoke an origin from a proud, intelligent race. Strength, love and forgiveness shone in their expressions. Although the greatness of this stem of caucasoid Polynesians had passed and only a handful of survivors remained, they planned to catch a fleeting moment of the color and romance and greatness of those bygone days in the rededication of their ancient *heiau hoola* (healing temple) located in the forest on the mountain slope.

These men silently entered the stone enclosure of the *heiau hoola*. Prayers were said. In the silence of the forest they performed the ritual to enhance the proper spiritual atmosphere. They wished to make sure that during the rededication scheduled for four o'clock that afternoon, everyone taking part would be protected from any possible harm, and everything would be pleasing to the spirits of old.

The stones of the *heiau* lay in rows. Formerly the walls had measured nine feet high, but now they were only three to four feet in height and five to seven feet in width. The rocks, covered with verdant rust of time, were each a weathered gem. The time of the building of this ancient temple had long since disappeared in the mist of forgotten years. The tall trees—mango, kukui, ironwood, Norfolk Island pine—stood up out of a jungled mass of hau trees like a close-formation honor guard. The rectangular enclosure of the shrine measured 168 feet in length and 94 in width.³ Across one end, and again along the south wall, were stone platforms about one foot high and six feet wide. On these platforms had once stood certain structures, perhaps a tower, perhaps grass huts. The whole inner floor had been paved with flat stones, now showing only here and there.

¹The eyes of heaven guide your boat straight. (The title, *Kahuna Lapaa*, means "physician.")

²The eye of the sun.

³This had been cleared by Colin Lennox of the Board of Agriculture and Forestry, who had obtained the services of a group of Department of Public Welfare men. Later a group of Kamehameha students further policed the interior of the *heiau*.

No record or pictures of the heiau remain. The first mention in print of this heiau was in the 1906 *Thrum's Annual*. In 1933 McAllister described it more carefully; but silence had descended as the trees and the forest underbrush buried from view even a trace of the walls.

Far below, but in full view from the edge of the forest, lay Pearl Harbor. After the fateful December 7th, soldiers had moved into the forest and taken stones from the heiau to build a road. The Hawaiians nearby had warned them not to desecrate this ancient, sacred place. Later—the Hawaiians remember it only too clearly—this detachment of troops was blown to death in an LST explosion at Pearl Harbor.

For the rededication ceremony, the Outdoor Circle of Ewa and Aiea laid a path of ti leaves from the roadway to the entrance of the heiau. At the entrance were placed two large taboo sticks of ti. Just inside the entrance Mrs. Eben Low, Jr. had planted two large stands of ti. The ti plant was the protective symbol of Hawaiian medicine, as the *popolo* was the backbone of herb lore. In the center of the heiau lay a mat of lauhala, and one could visualize the grass house that formerly covered it. Beyond this was the seat for the master of ceremonies, Alii Kaiheekai. It was covered and shadowed by long, broad ti leaves.

At 4:15 P.M. a roll from a sharkskin drum reverberated through the forest. The ceremonies were about to begin.⁴

Along the forest pathway came the chanter, Kahonoiokala, dressed in white tapa with one shoulder bare, a ti leaf band around his head as well as around his upper arm. The wailing note of the healing *oli* (chant) silenced the large crowd of onlookers gathered in the forest. Behind the chanter came the chief, Alii Kaiheekai, with a colored feathered cloak over his shoulders. They were met at the heiau entrance by Kahuna Lapaa Kamakaokalanikapiliokomoku, dressed in a long white tapa cape with a white tapa malo, and carrying *olena* branches in his hand.

"*Anoai*", said the Alii Kaiheekai.

"*Anoai no*", replied the Kahuna Lapaa Kamakaokalanikapiliokomoku. He then sprinkled the chanter and the chief with *olena* (the turmeric) leaves dipped in clear ocean water. "*Keia ka wai huikala.*" (This water purifies all evil.) "Enter the heiau, High Chief Kaiheekai". Kaiheekai, entering, seated himself on a ti-covered seat located just behind a low row of flat stones in the center of the heiau. Then followed the three orators, George Kahoiwai, John Desha, and Sir Peter Buck, the latter a descendant of an ancient Maori chief. Next came broad-shouldered William Kananui, representing government.

In order, marching slowly, came representatives of Daughters and Sons of Hawaiian Warriors, Hale O Naalii, Hui Kamehameha, and Hui Oiwai. There were chiefs in long sparkling feather cloaks, and in brightly colored feather helmets. Some groups wore colored shoulder capes. After these came doctors who had travelled from some forty different states and from six Pacific countries. Each doctor was adorned with a white shoulder-cape and a headband of ti. Finally came twenty warriors in malos, bodies glistening with coconut oil,

⁴Just before the procession started, a touching incident occurred: The three Hawaiian leaders in the ceremony—Bray, Taylor and McGuire—solemnly summoned Dr. Nils P. Larsen and put a ti leaf band around his head and a shoulder cape over his shoulders, and said, "We want our friend who has studied Hawaiian medical lore to come inside the heiau, as a Kahuna Lapaa." So the Viking of the North was taken into the heiau and the hearts of the Vikings of the Sunrise.

and carrying eight-foot spears. They were an honor guard, and stood at attention guarding the walls during the ceremonies. While the procession was entering the heiau, the Kamehameha cadets in the forest sang old Hawaiian chants and songs.

As each person entered the heiau, the kahuna lapaau from a calabash container sprinkled him with olena leaves dipped in ocean water. This was the final purification. (Before anyone entered the place of healing, he must be rid even of all thoughts of evil.)

Around the heiau in the forest were gathered over one thousand people; and in the center of this crowd were seated about thirty members of the Kaahumanu Society, wearing their long black holokus and their colorful capes and feather leis. (Women were not allowed to enter this particular heiau.) All of these women had served under royalty. They represented the last living Hawaiians who had known royalty.

When the procession had come to rest in the center of the heiau, the clear voice of Kahonoikala broke the silence with another plaintive oli, a chant of thanks and prayer of blessing for all connected with the healing art. Alii Kaiheekai then welcomed the delegation of doctors who had come from far-away places: "Men of the healing art who come from distant places of this earth, a hearty aloha to you. We welcome you into this ancient temple of healing. Our thoughts are happy that you have seen fit to join with us in the rededication of this ancient temple.

"One of our Hawaiian kings once said at the dedication of another temple of healing, that 'this structure bears honorable evidence to the feeling with which this community regards the necessities of its humble members at the time when they are least able to express their wants. The building of this temple', he continued, 'was a long-sighted policy of love towards those who need other hands than their own, to smooth their restless pillows'; and then he added, 'but let me remind you that so long as a sickness shall exist, there will be a duty imposed on us . . . after all, the destitute and the sick are our brothers and sisters—our lot happier for the time being, but our liability to want and suffering the same . . . society makes distinctions broad enough, but strip us of our artificial robes and we are one and all equally naked and equally exposed to the keen winds of want and the torment of disease. . . .' Thus our kings always recognized their duty to the sick, and it makes us happy therefore to dedicate Heiau Keaiwa as the only memorial to the healing art of ancient Hawaii." Alii Kaiheekai then removed a white tapa covering from the official carved nameplate which had been erected in the center of the heiau. Mr. Taylor then introduced the three speakers in turn.

George Kahoiwai began: "This medicinal temple known as Keaiwa Heiau at the top of Aiea Heights is so ancient that the history of its early construction is not known. It is called Keaiwa after the medicinal god of early times. The outer walls of the heiau were broken down when the adjacent land was subdivided into houselots. The stones were used for road-building and house-building. Also the grass house where the god was placed was cut down for road development. What remains of this heiau is the inner platform. At one time this platform was over nine feet high. Again during World War II, much stone was removed from the heiau and used in various military constructions at that time.

"The early Hawaiians who wanted medicinal plants beyond the heiau, first asked the god for permission to go into the forest. The seeker had to



ALII KAIHEEKAI OPENS CEREMONIES OF
THE DEDICATION OF HEIAU KEAIWA

specify the names of the plants he wished to pick. If the person picked herbs or ferns not named before the god, the god would 'come beside' the person and say, 'Do not steal'. If the person had asked the god, 'May I have anything I want?' and the god had assented, he could gather ferns and medicinal plants. Later he must replant the herbs uprooted.

"In picking branches and leaves, the person must use his right hand first on the right side of the plant, addressing the god Ku. Then he must use his left hand on the left side of the plant, addressing the goddess Hina. Prayers to the god Ku and goddess Hina were applied to all medicinal plants. A sufficient supply of herbs could be picked for five days treatment. These were kept fresh by wrapping in ti leaves. Medication continued five times a day for five days, then a two days' rest, when, if necessary, herbs were gathered for another five days' treatment. At the end of the treatments, after the patient recovered, he returned to the heiau to offer prayers of thanks to the god Keaiwa.

"The healing heiau was sacred above all others, for it gave life from God.

Health was important, for without health the 'land is worthless'. The Hawaiians say that the art of the kahuna lapaau died out because 'the sharp-tempered' were never taught the art. Only the good and kind could be given the knowledge. There is no cure for a 'sharp temper'. The Hawaiians, in asking Ku and Hina to bless the plants being taken for medicine, always prayed aloud so the person for whom the medicine was intended would not become suspicious."

The next speaker, John Desha, began, "As we study the methods of education and of government in Hawaii, we find some rather remarkable and modern methods. In government, for instance, the individuals were born to leadership and from the time of birth, trained to leadership. It was the Hawaiian axiom that every leader had a real duty to those governed; and any time that a leader abused his position of power, his constituents had the right to expel him, yes, even kill him. The leader was not always the oldest son of the leading family, but the best qualified person among those who were born and trained to leadership. This idea of proper type was so firmly ingrained that if a Hawaiian youth of chief stock should happen to have a child with a *kanuwa* (slave group), this child was to be done away with. The old legend stated: 'Imagine the tragedy of having the body of a chief and the soul of a slave.' But it also recognized that if among the mass of people (the *makaainana*) there should arise a man who showed himself to have exceptional ability in any one of the special fields, the chief could then marry him to one of the high alii daughters (and would say so). In this way this special-born ability was grafted onto the best leadership stock of the community. This is still sound genetics.

"In this old society there was also a group of intelligentsia or experts. These were experts in all fields such as canoe-building, bird experts, fishing experts, etc. These experts were known as kahunas. The top expert in the healing profession was known as the kahuna lapaau. He was the best-versed in herb knowledge and the most capable of alleviating suffering of people when they were sick. Recognized in the community as a man of parts, he was one of five chosen to be on the council of the top leader, the *alii aimoku*. His training began in some instances at the time of his birth, when in some communities if certain things happened at the time of his birth, it was decided that the gods had decreed that this individual should become a kahuna lapaau.

"On the other hand, if the parents or particularly the grandparents noticed that a child's behavior seemed to be unusually kind and thoughtful towards his parents and towards his brothers and sisters, if he seemed to be particularly concerned about his playmates when they were injured or in distress, one of the grandparents or the parents might say, 'I think this boy has the soul of a kahuna lapaau' (the Hawaiian doctor). If, after further observation, they decided that this was correct, they would send the boy to the kahuna lapaau of the community and tell him they thought perhaps this boy had the proper temperament to become a healer.

"The boy would then live with the kahuna lapaau for a period of time. If the kahuna observed that the boy had this proper temperament, he would tell the parents he agreed, and the boy would leave his home and take up his abode in the household of the kahuna lapaau. Then his education would begin; and for a period of twenty years thereafter, by close association and by observation, he would learn from the kahuna. He would not prescribe or take care of patients during this period of training. But if he satisfactorily completed this training and probation, he would then be designated as a kahuna lapaau, and would, on his own, begin to take care of patients.

"The new kahuna lapaau would daily follow his master, who would sometimes have as many as fifteen or twenty students, some of them his own sons or his relatives, and some of them candidates who were selected as just mentioned. These boys would follow the kahuna lapaau through the forests and through the fields, and he would get them to sample the various herbs that he knew were beneficial.

"*Popolo*, for instance, was used as an excellent tonic for those who were weak and run-down. The kukui nut was used as a laxative and purgative, and the boys would learn the proper dosage. The *noni* was used in many ways, but particularly as a poultice to draw out infection. The *laukahi*, a broad green leaf, after being bruised, thus allowing the chlorophyll to come to the surface, would be put on a fresh wound and thus prevent infection and cause a rapid healing.

"The legislature of 1922 had preserved in a booklet the names of three hundred seventy of these different herbs, with a mention of the physiological properties of each.

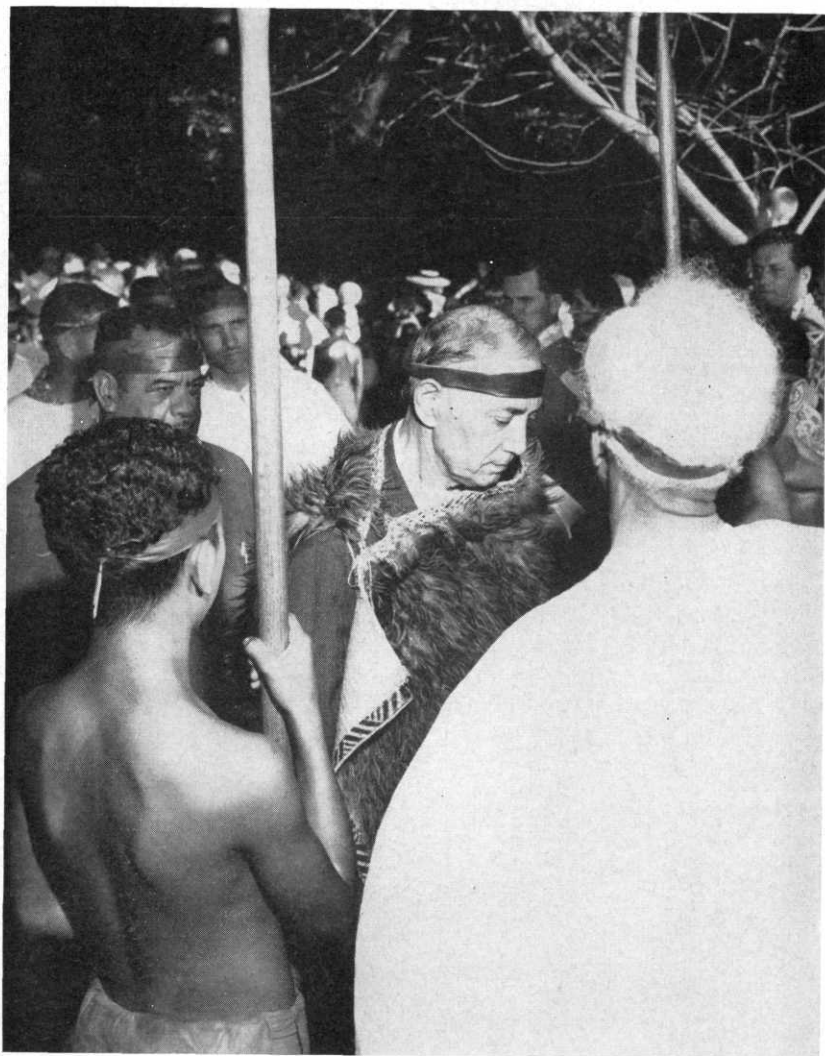
"It was in a heiau such as this, that these herbs would be dispensed. Along this ridge that you see to my right, there are still growing many of these ancient herbs. Soon we hope to see next to the remnant ruins of this ancient medical center, a garden containing many of these herbs, planted by the Outdoor Circle of Hawaii, so that visitors may come to see the many plants used in the healing arts of old Hawaii, whose healing properties were taught to those boys in the ancient days. The training that those boys went through over a period of many years, would, even today, be considered a very excellent training for any young man.

"We are happy to have the distinguished doctors sitting with us in this heiau; and we hope they will carry this story of the training of the doctors of ancient Hawaii back to their many communities scattered throughout the world," Mr. Desha concluded.

Mr. Taylor introduced the last speaker: "Sir Peter Buck, who has been decorated for his Polynesian researches and famous books, not only by the King of England but also by the King of Sweden."

"Gentlemen of the medical profession," Sir Peter began his address. "As a non-practicing doctor of medicine and a functioning anthropologist, it gives me great pleasure to have this opportunity of drawing your attention to the significance of what you have seen and heard this afternoon. Through the energy and efforts of Dr. Paul Larsen, with the willing co-operation of many others, you have had the opportunity of observing the ceremonies connected with the rededication of an old Hawaiian Temple of Healing, a Heiau Hoola. These ceremonies have given you a glimpse of the primitive medical practice of a stone-age culture. You will have noticed that the ritual was of a religious nature. This is nothing new to you because the history of medicine in your own countries shows that in ancient times medicine was the handmaiden of religion. It took ages before medicine was able to free herself from the restraining influence of religion and by continuous research earn her own place as a free and independent science. Hence you are what you are now, but here is what you were once.

"The Hawaiians are a branch of the people whose ancestors made the marvelous long sea voyages across the vast Pacific, from west to east, in vessels built with stone tools. They discovered and settled on the islands occupying the ocean area stretching from Samoa in the west to Easter Island in the east and from Hawaii in the north to New Zealand in the south. Centuries later,



SIR PETER BUCK DELIVERING HIS LAST ORATION,
TRACING HAWAIIAN MEDICAL LORE FROM
SUPERSTITION TOWARD SCIENCE

these islands were grouped geographically as Polynesia and, as all the inhabitants belonged to the same human stock, they have been termed Polynesians from ethnic as well as geographic reasons.

"The ancient Polynesian system for the treatment of the sick was based on the belief that all departures from normal health were due to attacks by malevolent spirits or disease demons. The attacks were due to one of two main causes: sorcery, and infringement of the many ramifications of taboo. Sorcery

was practiced by professional sorcerers who were termed *kabuna anaana* in Hawaii. For a substantial fee, they would remove anyone by means of black magic. However, some material object which had been in contact with the body of the proposed victim had to be procured beforehand for the sorcerer to work on. The material object so procured was termed *mounu* or 'bait' in Hawaii, and it consisted of clothing, hair cuttings, fingernail clippings, remains from a meal, or even earth recently impregnated with saliva or urine of the victim. The sorcerer recited his fell chants over the 'bait', his familiar spirits entered the body of the victim, and the victim died. It is perhaps not extraordinary that the diagnosis of sorcery was not made until after the death of the patient.

"The postmortem diagnosis was usually made by another class of professionals termed *kabuna kuni*, who for a fee, also substantial, exercised black magic to discover the patron of the sorcerer and cause of his death. There was evidently no class of practitioner to cure the patient. Thus the only thing to do was to exercise care in preventing any bait material from falling into the hands of evilly disposed persons. In my childhood, I was instructed by my Maori mother never to spit about promiscuously before strangers lest one should be a sorcerer who might not resist the temptation to practice on me. A faint echo of prohibitions against promiscuous expectoration, lest one should be phthisical, comes to us from your own profession. I remember when public tram cars in New Zealand carried large placards stating, 'Those who expect to rate as gentlemen must not expectorate on the floor'.

"The Hawaiians were just as helpless as their fellow Polynesians in the treatment of sorcery. However, they did make some advance in prophylaxis by making special wooden vessels such as spittoons (*ipu kuba*), urinal pots (*ipu mimi*), and slop bowls (*ipu 'aina*) for their chiefs who were more subject to attack. A chief during a meal had a slop bowl beside him in which he deposited waste pieces of food or bones of fish. These vessels were looked after by special attendants who emptied them into the sea and thus prevented the danger of prospective bait. Specimens of these wooden vessels are to be seen in the medical exhibit at the Bishop Museum.

"The ramifications of taboo are so numerous that the details of treatment would take too long to describe here. Suffice to say, infringements of taboo were punished by a malevolent spirit entering the body of the transgressor and causing symptoms which resulted in death unless the patient was adequately treated. The treatment consisted of calling in a priest who by various invocations expelled the spirit with the result that the patient recovered. If the prayers were not powerful enough to expel the spirit, the patient died.

"You will readily perceive that a system which was based on the exorcism of evil spirits, was not conducive toward seeking remedies beyond that of the human voice. However, minor ailments, not regarded as being due to evil spirits, were treated by massage, steam baths of a kind, and a few herbal remedies such as astringents and purgatives. On the whole, however, the Polynesian theory of the causation of disease curtailed any organized attempt to explore the field of herbal remedies.

"The Hawaiians, however, did break away in part from the conservative Polynesian pattern. You have just heard the history of this healing temple named Keaiwa. The Hawaiians were the only branch of the Polynesians who built special temples of healing termed *heiau lapa'au*. You have also heard how the herb doctors or *kahuna lapa'au* were trained in the use of the herbal remedies of those days and commenced practice with the rudiments of primitive science.

Again the Hawaiians were the only Polynesians who specialized in seeking the medicinal virtues of plants. The Bishop Museum medical exhibit shows various types of stone pestles and mortars which the herb doctors used in preparing their remedies. There was another class of kahuna termed *kahuna haba* who by palpation diagnosed the ailments of the sick. Dr. Larsen has recorded the story of a dying herb doctor who instructed his sons to perform a postmortem examination on his body to discover the cause of his death and furthermore to seek some form of treatment. The autopsy revealed an overloaded lower bowel which led to the invention of the bamboo blow syringe and the use of the gourd enema funnels in obstinate constipation.

"Thus the Hawaiians had stepped over the border of ignorance and were on the threshold of the scientific investigation of disease. So did our ancestors and yours grope their way out of the long night of ignorance until succeeding generations saw the dawn which in your time has brightened into the full light of day. You have the light of knowledge and have brought the healing waters of life to the afflicted. Through accumulated years of research you are able to bring peace to those who have suffered long nights of pain and agony.

"In conclusion, I bring you a greeting from the most southern branch of the Polynesians, the Maoris of New Zealand. The cloak I am wearing is composed of the feathers of the now rare kiwi or *Apteryx Novae Zealandiae*. The club I am holding is made of New Zealand jade, and it was both baton of a high chief and the thrusting club of a warrior. The feather cloak and the jade club form a background for a Maori chant used to welcome illustrious visitors who come in peace and friendship. It seems happily appropriate as a welcome to you on this Hawaiian Temple of Healing.

"Piki mai, heke mai
Homai te waiora kia au.
E tutehua ana te moe
o te kuaia i te po.
Te po nui, te po roa, te po kerekere
(Kua tae mai koutou)
Kua ao, kua ao, kua awatea.

Translation:

Come hither, draw nigh
Bring unto me the healing waters of life!
Ah troubled has been the rest
of the afflicted at night
The deep night, the long night, the night
of pain and agony.
(But now through your coming)
It is dawn, it is dawn,
It is light."⁵

Everyone present stood with bared head and solemn heart as David Bray chanted the final benediction and asked the blessing of Ku, Kane and Lono, the ancient Hawaiian trinity, on all those who had come into the forest to do

⁵This was the last speech that Dr. Buck gave. He knew his time was very limited, and yet he wanted to make that speech. The chant he quoted probably epitomized the long and painful illness which he was passing through and which he bore without a complaint. Dr. Buck passed away two weeks after this ceremony, honored throughout the world as one of the greatest scholars of Polynesia.

honor and to help sanctify a place that will ever remind future citizens of the great interest that Hawaiians even in ancient times took in the care of the sick. As the sad strains of the oli echoed through the forest, a large dark cloud appeared in the blue sky above the heiau and just beyond the treetops. A wind rustled through the trees. A few drops of rain fell. The ground seemed to vibrate. The prayer ended, and the crowd in one voice burst into the Hawaiian national anthem, "*Hawaii Pono*".

When the last note of "*Hawaii Pono*" had died away, William Taylor said: "This ends the formal ceremonies of the rededication of Heiau Keaiwa; but Dr. Kenneth Emory of the Bishop Museum, who is one of our great students of Polynesia, will demonstrate to our distinguished visitors some of the methods and devices used in ancient days at a healing heiau such as this." Dr. Emory had built within the enclosure an *imu* (oven) of stones; prior to the ceremony he had built a fire on the stones. The fire and ashes had been scraped away, and over the concave hole was placed a tent-like hut of large fan palm leaves. Thus the patient obtained a hot, dry air bath. When ti leaves were placed over the stones and doused with water, a fragrant steam bath was the result.

Dr. Emory also showed how the hau bark was used for binding, and how the inner slimy bark when mixed with water was used as a mild laxative. The smooth thin branches, when cleaned of their bark, were used at times as abortion sticks, Hawaiian slippery elm. The ti plant, which grew profusely at the entrance and around inside the walls of the heiau, had always been in legendary lore of Hawaii the plant to ward off evil. Hence, as the doctors marched into the heiau, each wore a headband of ti. The ti leaf is also cooling, and was used for headaches, as well as a wrapping for broken limbs before they were splinted with tapa. The young shoots of ti were used in medicine as a bitter, and the tender white inner stem was used to chew.

The kukui, which grew in the heiau, and many nuts of which were scattered over one end of the heiau floor, was well known and used as a drastic purgative; a small amount was used to aid normal elimination, and is still served at luaus to unburden the body of the result of too heavy enjoyment of food. The coconut was demonstrated as a source of pure water, that was particularly helpful in caring for the sick. The other two sources of pure water were dew and spring water. Dr. Emory showed how easy it was to strip a coconut by the use of a pointed upright stick. The green coconut was also used a great deal in the healing art. The meat, when in gelatinous form, was a perfect infant food. The shell of the nut was used skilfully as vaginal douche.

* * *

The crowds left. The three alii in feather cloaks, in white cape and in white flowing gowns stood there in the center of the heiau. The great forest trees rose on all sides; the lined noble faces of the chiefs looked heavenward in prayer. A race had passed. It seemed as if the last rites had just taken place. The remnant descendants of the leaders of the race described when seen by Captain Cook as "The finest people on the face of the globe" had closed a chapter. A people who had chosen "*Ua mau ke ea o ka aina i ka pono*"⁶ as a motto were people who had a tradition of high ideals. This ceremony had been in their best tradition.

Everyone who was there felt the seriousness, the sincerity and the dignity of the occasion. A relic of old Hawaii was thus preserved for posterity.

⁶"The life of the land is preserved in righteousness."

HAWAII'S FIRST "SHIP'S MAIL" FROM THE MISSIONARIES

The Hawaiian Centennial Philatelic Exhibition aroused interest in "ship's mail" sent to the United States from Hawaii before the issue of postage stamps. On display was what then was believed to have been the first letter written home by a member of the Sandwich Islands Mission. It was written in Honolulu by Mrs. Maria T. Loomis, and was dated May 14, 1820, less than a month after her arrival here on the brig *Thaddeus*. Addressed to William Williams of Utica, New York, it was entrusted to Captain Starbuck of the British whaleship, *L'Aigle*, and, after various delays caused by the viscissitudes of the whaling industry, it was posted in New York, according to the post office cancellation, on "Nov. 21". There is ample evidence to prove that this was in the year 1821, eighteen months after the letter was written.

Aware that the so-called "Loomis letter" was one of thirty missives in a packet entrusted to the "politeness" of Captain Starbuck in May of 1820, Miss Bernice Judd, Librarian of the Hawaiian Mission Children's Society, surmised that others might have been preserved by the American Board of Commissioners of Foreign Missions in Boston. She wrote to the custodian of the Houghton Library of Harvard University, where the records of the organization are kept, and received in reply a photostat of a letter written from "Hanarooah" [Honolulu] by the Rev. Hiram Bingham on May 13, 1820—one day earlier than the newly-discovered Loomis letter which Herman Herst, Jr., of Shrub Oak, New York exhibited at the H.C.P. Exhibition where it was accorded a place in the Court of Honor. Mr. Bingham, as leader of the first company of New England missionaries to these islands, addressed his record of their arrival to the Rev. Samuel Worcester, D.D., Salem, Mass. The same identifying marks of the New York post office are stamped on this "cover": "SHIP" and "New York, Nov. 21", as well as the pencilled notation "20" referring to the twenty cent charge collected for postage upon delivery to the addressee. In addition, a note on the cover, "Rev. Hiram Bingham, Nov. 27, 1821," records the date of receipt of the letter by Mr. Worcester.

It is interesting to note further that these letters, the earliest as far as known which were written home by the American missionaries, were not the first to reach their destinations. In the *Missionary Herald* we can follow the anxiety which began to mount after a year had passed with no news from the courageous band which had sailed from New England in the fall of 1819. Early in 1821, an article, answering inquiries that were being made, calculated that a ship which had left the islands as late as May or June of 1820 might be expected to bring the earliest information. Apparently they had not calculated on the vagaries of a whaleship in pursuit of its quota of oil, although they had allowed ample time for a more direct itinerary.

Actually, it was on March 21, 1821, that the first letters were received in Boston, nine months before those which Captain Starbuck posted in New York. Appearing in the *Missionary Herald* of April, 1821, is the following: "Since the publication of our last number, we have enjoyed the high gratification of receiving intelligence from the mission to the Sandwich Islands. Capt. Charles S. Cary, master of the ship *Levant*, arrived in New York, *via* Canton about the 10th ult. and politely forwarded a box, containing more than a hundred letters from the missionaries, with a copious journal, from Oct. 23, 1819, to July 19, 1820. The *Levant* left Woahoo [Oahu], July 24th, and Atooi [Kauai], Aug. 7th . . ." The *Missionary Herald* pins down the date of receipt of these letters written two months later than the "Bingham and Loomis Firsts" in an article in the issue of March, 1822. "It was not till the 21st of March last, that intelligence was received from the missionaries, who sailed for the Pacific Ocean seventeen months before, announcing the completion of their voyage, and the establishment of their mission."

THE BINGHAM LETTER

Hanarooah, Woahoo

May 13, 1820

Rev. & Very Dear Sir:

It is with heartfelt gratitude to the great Head of the church that we are allowed to announce to you the safe and happy arrival of our mission in the Sandwich Islands. He who commands the winds and the waves, has ordered them in mercy with respect to us since I wrote you by the Ship *Mary*, Capt. Smith, Boston. The stormy & dangerous region of Cape Horn was the place of our peculiar rejoicing. With joyful hearts we were enabled to set up our Ebenezer there, Jan. 30, 1820, & on the 30 March, the long looked for Owhyhee with its cloudcapped and snowcapped mountains appeared full in view, to the joy of the little multitude on board. After a pleasant and prosperous passage of 163 days, we came to anchor in Kirooah Bay, Owhyhee, the seat of government, April 4, 1820.—You will rejoice with us to know that we were kindly received.—A negotiation of eight days with the King & Chiefs, resulted in obtaining permission to settle in the Islands, with the promise of the patronage & protection of the government.

We are called upon to admire and adore the providence of God that brought us hither at this most interesting period when the Islands were actually without any religion & emphatically waiting for the law of Christ. We find, inscribed in the flesh of many of his subjects, tattooed upon their arms & breasts, this monumental record, "Our great & good chief Tamaahmaah died May 8, 1819." His son Reehoreeho succeeds him, a young man, though loose in his habits, yet friendly to the whites and favorable to the improvement of his people, and opposed to Idolatry. Yes, my Dear Sir, tho' you may not be prepared to hear it, & though the christian public in America will hardly be persuaded to believe it, we announce it as what we see and hear, & testify that which we do know. That the king and high priest have united their influence to demolish the taboo system which has been founded in ignorance & superstition, cemented with human blood, and supported for ages by unhallowed & misguided passions that the Idols and Moreahs of these Islands are burned with fire, the priesthood of superstition is abolished, & the religious taboos are at an end. "This is the

Lord's doing & it is marvellous in our eyes."—The Lord has triumphed gloriously—His own arm has achieved this victory over the gods of the heathen. Before he allowed us to see the altars of abomination, he prepared the way for the march of truth over the ashes of Idols & the ruins of temples, & removed the grand barriers to the introduction of christianity. Tamaahmaah was exceedingly tenacious of his religion, probably as an engine of government. At his death the first Chief who is called Billy Pitt, renounced Idolatry & broke Taboo. But it was some months after that event, and shortly after our embarkation, while Zion was interceding with the Hearer of Prayer in behalf of these long lost Idolatrous Islands that the king and high Priest together gave a more decisive blow to the delusions of Idol worship, by renouncing it publicly & declaring that there is but one God that can serve & do us good, & that he is in heaven.—The high priest with his own hand set fire to the moreah, and the king began to eat with women as in christian countries. This was followed by great numbers. One powerful chief refused to destroy his gods & break taboo—Though public orders were issued, & sent even to Atooi to abolish Idolatry. This chief raised a rebellion in Owhyhee & approached the seat of government with a disaffected party & with hostile intentions. He was met & killed in battle, & his party overcome, with the loss of 40 or 50 men according to some accounts. This was the principal contest. There was no disturbance in any other Islands; but all are now in peace. Tho' there is still a disaffected party, the change of government, the war, as they call it, the maintenance of a soldiery at Kirooah, it is said have contributed to impoverish that Island. Though the country about Kirooh is almost destitute of arable land, of wood, & of good water, yet we considered it a station too important to leave unoccupied at the present time. On the 12 April, Brother Thurston & Dr. Holman (at the king's request) & their wives, Thomas Hopoo & Mr. Tennooi landed & took up their residence there, to commence their work under favorable circumstances. The rest of our number proceeded immediately to Woahoo, where we hope to have a permanent & principal station. We reached this Island on the 14 April, & on the 19 we disembarked & took up our residence here on the day which we had agreed with our brethren at Owhyhee to observe unitedly as a day of thanksgiving, for the distinguished mercies which had been bestowed upon us by the liberal hand of Jehovah since we left our native land, & for our happy landing, our kind reception, & for our prospects of a peaceful & permanent residence, & immediate & extensive usefulness among the heathen. We now occupy one house of Capt. Winship's and one of Capt. Lewis. The king has given orders to the head chief on this Island to build us houses, & he has given us the assurance that he will begin the work soon. As the *Thaddeus* proceeded to Atooi, Brothers Whitney & Ruggles proceeded thither to accompany Geo. P. Tamorii & to introduce him to his Father, to make known our business & the pleasure of the A.B.C.F.M. to interest the chiefs & people there in our object, to explore the Island & prepare the way for planting the standard there also as soon as divine providence will permit. Their wives remain here, & they are expected to return next month. Tho' the king expressed some apprehensions, that on account of our great number we might be burdensome or dangerous, yet I believe a preacher might be stationed on every Island of this cluster in a very short time, and find little opposition in commencing his appropriate work. We are not now authorized to send for more missionaries, nor should we think it prudent now to invite them, but we hope these Islands will soon all be blessed with preachers & schoolmasters, & this whole nation civilized & evangelized.—Pleasing as are

our hopes, & flattering as are our prospects, we shall nevertheless find enough for the trial of our faith & patience, while we have to struggle with ignorance & jealousy, avarice, idleness & licentiousness (fostered and patronized as they have been by some who seem to have escaped from the light & the restraints of the gospel—Subilentio) We are happy to say that we have found friends here both from Europe and America, who have shown us no small kindness. —Yesterday I had opportunity to send letters & Pamphlets to our Brethren at Otaheite & Eimeo, by the *Clarion*, Capt. Gregsby—An American Brig—Today Capt. Pigot, of New York, & Capt. Starbuck, master of an English Whaleship the *L'Eagle* [sic], now in port, are unitedly circulating a subscription paper for the purpose of establishing here a school fund for orphan children. They appear to be real gentlemen, & really friends to our cause. Capt. Best, master of an English Whaler, who has treated us kindly has left this harbour today—Messrs. Greene & Scoville, Holmes & Manine & others we might name among our friends, & we would by no means forget the particular attention & friendship of several of the officers of the *Thaddeus*. Mr. Hunnewell is a neighbor to us for the summer, till the Brig returns from the coast.—As Capt. Starbuck has offered to take letters and forward them as soon as possible we have thought it best to furnish him with a packet, though we hope to have a more direct conveyance for our journals and letters which we now resume.

I have preached five times since we made the Islands, twice on Board the Brig, & thrice in my own borrowed house.—“The Isles shall wait for his law” furnished me with an interesting theme for the first discourse at Owhyhee, & “Behold I bring you good tidings, &c” for the first at this Island. We have a considerable audience here of Americans & Europeans. We hope the gospel is not sent in vain to them. Our singing drew tears from the aged eyes of Mr. Holmes, who had not heard one of the songs of Zion for 20 years before—. We are all now enjoying good health. But we look forward to the days when another physician or two will be needed. We wish you to send us one as *soon as possible*; one who has the *heart* of a *missionary* & the *skill* of a physician of liberal education.—I purpose to write you by every opportunity & to look to you for counsel & efficient aid in our pleasant & important work.

I am dear Sir, yours in the gospel of our Lord,

H. Bingham

P.S.

Mrs. B. the friend of my heart, & the dear helpmeet whom divine wisdom & goodness made for me, & whom a kind providence brought to my bosom, desires to be affectionately remembered in cordial salutations to you Sir, as our patron, counsellor, friend & father & to your dear Lady as a sister & fellow laborer in the vineyard of our Lord.

H.B.

TO: Rev. Samuel Worcester, D.D.

Salem, Mass., United States of America

THE LOOMIS LETTER

Hanaroora, Woahoo
May 14th, 1820

Ever dear an [sic] respected Friend.

Through the kind providence of God we have been favored with a safe and pleasant passage across the mighty deep and have obtained a happy and we hope a permanent residence in these Isles of the Sea. I have the happiness to inform you that Owhyhee's Idols are no more, their Morais are burnt to the ground & their Taboos and superstitious rites are abolished. God in a manner unparalleled has prepared the way for his glorious Gospel and these Isles are now waiting and ready for His Law.

I shall not now attempt to give you the particulars of this wonderful revelation. You will probably hear of it long before this reaches you.

My health and spirits at present are excellent but I suffered much with seasickness during the voyage especially in rough weather, even the last day that we sailed I was unable to hold up my head from the pillow, but God has graciously carried me through it all and I do not recollect of once feeling willing to be thrown overboard as you pleasantly observed I should.

I opened your truly affectionate letter as soon as possible after we made the Cape. I can never be thankful enough for the friendship you have shown me and the kind interest you have ever taken in my welfare. I thank you for your good advice and though I never look back with a longing lingering look to my native land, yet when I consider that I shall never more behold the faces of those dear friends whom I so tenderly love, I feel for a few moments an indescribable pang, but am soon enabled to say Thy will O God be done.

I will give you a short but imperfect description of our present situation and prospects. We anchored at Kirooah, Owhyhee, April 4, negotiated with the King and left six of our number, viz., Rev. Mr. Thurston and Dr. Holman and their wives and T. Hoopoo and W. Tenoe, native boys. The rest of us proceeded to this place and landed on the 19th. Here we are in little houses thatched with straw, but Government are going to build us better ones, likewise a schoolhouse and a house for public worship.

There are many white inhabitants on this Island, some of whom appear very friendly, and a few appear to try to do us hurt, but we know they will not go any farther than they are permitted. To show you that liberality is not confined to christian countries alone, I will mention to you that a subscription paper has been circulated in order to obtain a fund for the support and education of indigent and orphan children and that two hundred dollars are already subscribed altho the paper has been in circulation only two days. Thus you see God has raised up friends and supporters in his cause in this distant land. In the day of his power he has made them willing.

We have in one sense commenced our labors. We have been engaged ever since we came on shore in making coats, pantaloons, gowns, &c. for the Chief; even the Governor sent us his pantaloons to be made and though we have scarce had time to breathe yet we think it a duty to leave all and sit down and do all work of this kind which is before us. We think it favorable that they should have a taste for dress.

We are almost constantly surrounded by the natives begging to palapala, that is to read, &c. The first sermon that was preached was from these words,

"Behold I bring you good tidings &c." The Governor & many of the natives were present and seemed pleased especially with the singing.

It is now past twelve o'clock at night. I must hastily draw to a close. I have a kind and affectionate companion and do not regret leaving my native land. Please to remember us affectionately to all enquiring friends. Particularly to your wife, Miss Dana, Mr. Seward's family, Miss Bowen [illegible]. Please to inform Miss Dana that it is so uncertain when this reaches America that it is not thought prudent to send our journals and tell Mrs. Seward that I have forgotten whether she wished me to call her little girl Laura Hurd or Williams. I have not yet found one to my mind but hope to as soon as we get a little more settled.

Please to request all my friends to write me long letters and tell Miss Dana I shall never forget her kindness. I must beg the favor of you not to expose my poor letters but excuse all imperfections and believe me your sincere friend and affectionate Sister in Christ.

Maria T. Loomis.

P.S. May 15. I have time to add one word which in my haste I omitted last night. We send this by Capt. Starbuck, an English whaleman.* Yours &c., M.T.L. The letters are called for.

To: Mr. William Williams
Utica, Oneida County, New York
United States of America

* Captain Starbuck of the English Whaler *L'Aigle* was American-born of a Nantucket family. [Editor.]

HISTORICAL NOTES

STATE CONSTITUTION FOR HAWAII

On April 4, 1950, sixty-three delegates from all parts of the Territory and from all walks of life convened to draft a constitution for the future State of Hawaii. Seventy-nine working days were devoted to writing the document of some 14,000 words, which has been judged by authorities to be among the best state constitutions in the country.

On July 22, 1950, all delegates but one affixed their signatures of endorsement in the old throne room of Iolani Palace. On November 7, 1950, the document was presented to the people of the Territory for their opinion and was ratified by a majority of three to one.

The aim was to assure that when Hawaii becomes a State, she may have a constitution free from the confusions and complications of Legislative law and may avoid the governmental experiments of the transitional period. It is considered a sound frame of reference for state organization and legislation.

A reduced fac-simile of the constitution is included as a part of the present Report of the Society.

Nancy Corbett,
Member of the Constitutional
Convention of 1950

TERRITORIAL COMMISSION ON HISTORICAL SITES

Act 36 of the 1951 Territorial Legislature created the Territorial Commission on Historical Sites but failed to appropriate any funds for it. There are two members for Oahu and one each for Hawaii, Maui and Kauai. The Executive Secretary of the Hawaii Visitors Bureau acts as secretary. The Territorial Commission should not be confused with the older one, the Historical Sites Committee of the Conservation Council. In close cooperation with the committee of the Conservation Council, the Commission on Historical Sites plans to locate and index places of historical interest and, when possible, to have them cleared.

Although the Territorial Commission sponsored the rededication of Heiau Keaiwa, it claims no credit for research, clearing, nor for the program. Mrs. Clarice Taylor and Dr. Kenneth Emory spent long hours in searching for information on the heiau, and Mrs. Alice Spalding Bowen, Mr. Bryant Cooper and Dr. Nils P. Larsen planned the program. Mrs. Bowen is co-chairman of the Territorial Commission.

Maude Jones, Co-chairman,
Territorial Commission on Historical Sites

HAWAII'S POSTAGE STAMP CENTENNIAL

On April 1, 1951, the first day impression of a cancellation honoring the centenary of Hawaii's first postage stamps was used by the Honolulu post office, which is located just two blocks from where the printing office of the Kingdom of Hawaii a hundred years before had made postal history by issuing

stamps for the prepayment of postage. One of the first countries to initiate such a convenience in the Pacific area and the thirtieth in the entire world, Hawaii's first stamps followed Britain's famed "black penny" by only eleven years, and the first United States stamp by four years.

The commemorative cover design showing the Hawaiian archipelago and the replica of the first two cent stamp issued here was worked out by the Hawaiian Centennial Philatelic Exhibition Committee, headed by Major James T. DeVoss. The first stamps to be cancelled by the 1851-1951 imprint were hopefully chosen—bronzé three cent stamps commemorating a statehood centennial, that of California.

The same committee, representing the sponsoring organizations, the Hui Pooleka of Hawaii and the Hawaii Visitors Bureau, arranged the philatelic exhibition which attracted collectors from all over the world from June 27th to 29th. Among the exhibitors were 15 Pacific area governments and nearly one hundred individuals, who displayed over a million dollars worth of stamps. The "court of honor" featured the rarest and most valuable, the crudely printed bits of paper pasted on the first letters to pass through a Honolulu post office.

The Hawaiian Historical Society helped to prepare the public for this significant event by devoting its meeting of June 19th to a review of early Hawaiian postal history presented by Major James T. DeVoss. For the "court of honor," the two societies of the Mission-Historical Library arranged and loaned background material on "Hawaii One Hundred Years Ago". This material filled six display tables and six easels, covering printing, designing, communications, waterfront activities, postal establishment and first regulations, and the architectural appearance of Honolulu in 1853.

TRUST TERRITORY HEADQUARTERS IN HONOLULU

Headquarters of the High Commissioner of the Trust Territory of the Pacific Islands under the authority of the Interior Department of the United States were established in Honolulu on July 1, 1951. On September 12, the raising of the Stars and Stripes and of the blue and white pennant of the United Nations, and addresses referring to the transfer of administration from the United States Navy to civilian personnel were the highlights of a ceremony at Fort Ruger. Admiral Arthur W. Radford, retiring High Commissioner, and Elbert D. Thomas, incoming High Commissioner, both spoke of the goals of the administering authority as defined in the United Nations Charter in articles relating to the Trusteeship Council.

Honolulu's ties with Micronesia antedate the era of naval control exercised from Pearl Harbor as a base, when educators and ethnologists of Hawaiian institutions were appointed members of an Advisory Educational Committee and the Territorial school system began to furnish personnel for teacher training in those islands. It was the Sandwich Islands Mission which inspired the American Board of Foreign Missions to initiate a program of missionary effort in Micronesia a hundred years ago, when one-fourth of all ordained native Hawaiian ministers were sent there and to the Marquesas.

German and Japanese influences have played their role during the past century in bringing the inhabitants of the Marshalls, Carolines, and Marianas into touch with the modern world, but the circle of outside guidance seems to have completed itself with the appointment of the United States as administering authority over the Trust Territory of the Pacific Islands.

PUNAHOU COMMEMORATIVE PLAQUE

At the 110th anniversary of the founding of Punahou School, Honolulu, a plaque presented by the Hawaiian Historical Society was set up in a stone above the spring-fed lily pond on the campus. "To commemorate the original gift of these new spring lands—Ka Puna Hou—from the Hawaiian Chiefs in 1829," this marker was dedicated with appropriate ceremonies on June 16, 1951, more than ten years after its presentation at the centennial celebration of the school. The delay was caused by war and by lack of a suitable stone.

Many different organizations participated in the completion of this effort of the Hawaiian Historical Society to record in permanent form the generosity of the chiefs who set aside for the Mission the 224 acres around this spring, which later became the campus of the school originally built for the children of missionaries. After long search, the suitable stone was found on the campus of the Kamehameha Schools and was presented by them; the tablet was designed, modeled, and cast in the James B. Castle school shop at Punahou; the dedicatory Hawaiian chant about the spring was given by Miss Iolani Luahine; and the story of the gift of land and of early Punahou days was narrated by Miss Ethel M. Damon, herself a fiftieth anniversary graduate of Punahou, who represented the Hawaiian Historical Society.

SIR PETER BUCK DIES

The death on December 1, 1951, of Sir Peter Henry Buck, Te Rangi Hiroa to his Maori kinsman, has deprived not only Hawaii and New Zealand but the entire Polynesian world of a savant who knew the facts and understood the reasoning of Pacific Oceania. Unique as an anthropologist in this area because of his heritage from both the Caucasian and Polynesian peoples, Sir Peter was both recorder and interpreter of the culture of these island peoples through many scientific as well as popular publications.

Both Maoris and "pakehas" of New Zealand mourn his loss and recount his triumphs with pride. He started his career as medical officer of health for the Maori people, became a member of the New Zealand Parliament, and served as medical and line officer with the first Maori contingent in World War I, after which he was decorated by King George V with the Distinguished Service Order and the Star and Service Medals.

While director of Maori hygiene, he re-discovered the culture of his mother's people and laid the foundation for his subsequent ethnological work in Samoa, the Cook Islands, Mangareva, Tonga, Fiji, Kapingamarangi and Hawaii. In 1936 he was made Professor of Anthropology for Yale University. In 1946, the British Government honored him by conferring upon him the orders of Knight Commander of the Order of St. Michael and St. George. The United States Government made him a member of the National Research Council. In 1949, Sweden conferred the Royal Order of the North Star upon him for his service to science.

As an esteemed member of the Hawaiian Historical Society almost from the day of his arrival in Honolulu twenty-four years ago, and as Director of the Bernice P. Bishop Museum for the past fifteen years, Dr. Buck was so much a part of Hawaii that his absence from scientific and social circles will be deeply felt here.

THE DEATH OF DR. GREGORY

At the age of 82, Dr. Herbert E. Gregory completed a career as rich and varied as that of any man listed in "American Men of Science". Although identified with Yale University successively in the departments of botany, physiography, and geology, and with the United States Government in the field of geological survey, Dr. Gregory devoted the last 33 years of his life to the Pacific. In addition to his dynamic directorship of the Bernice P. Bishop Museum from 1919 to 1936, he found time to participate in community affairs, acting for many years in an advisory capacity to the Salvation Army, serving on the Board of Water Supply, and on the Board of Regents of the University of Hawaii. With the Institute of Pacific Relations from its beginning, and instigator and supporter of the seven Pacific Science Congresses, Dr. Gregory exerted great influence in wider circles. His death in Honolulu on January 23rd, 1952, was noted literally round the world with a sense of deep loss.

ANNIVERSARY PUBLICATIONS

With the turn of the half century, various Hawaiian organizations and institutions which acquired half or full centennial status published histories of their service to the people of these islands.

Publications celebrating the hundredth anniversary were: *Building Honolulu, a Century of Community Service*, by Clarence L. Hodge and Peggy Ferris, published by the Chamber of Commerce of Honolulu, 1950; *The First 100 Years, A Report of the Operations of Castle and Cooke for the Years 1851-1951*, compiled by A. G. Budge, Honolulu, 1951; *History of the Honolulu Fire Department*, by H. A. Smith, Honolulu, 1950; *Kamaaina, A Century in Hawaii*, by William A. Simonds, published by American Factors, Ltd., Honolulu, 1949; *Love's, A Century of One Family's Enterprise*, by Meiric K. Dutton, published by Love's Biscuit & Bread Co., Ltd., Honolulu, 1952; *100 Years of Building in Hawaii, 1852-1952, The Centennial Story of Lewers & Cooke, Ltd.*, Honolulu, 1952; *Two Half Centuries*, by Ben Hyams and E. Curtis Cluff, Jr., the story of the Pacific Club, published by Holst, Cummings and Myers, Ltd., Honolulu, 1951.

The Episcopal Church in Hawaii, Ninety Years of Service, by Meiric K. Dutton, Honolulu, 1952, marked the 90th year of the missionary establishment of the Anglican Church in Hawaii, and the 50th of its transfer to the jurisdiction of the Protestant Episcopal Church in the United States of America.

Fiftieth anniversary celebrations brought out the following publications: *Alexander and Baldwin, and the Predecessor Partnerships*, by Arthur L. Dean, Honolulu, 1950; *The Story of Leahi, 50 Years of Service, 1901-1951*, by Gwenfreed Allen, published by the Trustees of Leahi Hospital, Honolulu, 1951; and *Young Buddhist Association of Honolulu*, the golden anniversary edition of the Annual Report, Honolulu, 1951.

NOTES ON THE KAUAI HISTORICAL SOCIETY

During the past year the Kauai Historical Society has doubled its membership, with 91 now enrolled. The revival of interest is attributed largely to the project undertaken by the Society to promote a Natural History Museum at Kokee which will illustrate the flora and fauna of that region. Negotiations

are now under way with the Territorial Board of Agriculture and Forestry for the use of one of the buildings of the former Radar Station at Kokee which will be moved to the Ranger Station and outfitted as a small museum.

The Society has been privileged recently to hear two speakers from the Bishop Museum. In September Dr. Kenneth P. Emory gave his illustrated lecture on Kapingamarangi to a combined group of members of the Society and Lihue Plantation Company Supervisors. In January Mr. E. H. Bryan, Jr. was present at the organizational meeting for the Museum and gave valuable advice on the plans and procedure in setting up such a project. He emphasized its educational value to the community.

At the annual meeting of the group in May, 1951, Mr. Hector Moir presented a comprehensive study, with maps, of the Kane-i-olo-uma Heiau at Waiohai. Dr. Emory, visiting this site later, suggested that it may be also a "Kahua" or chief's entertainment place.

In March the meeting was held at Waimea and dealt with the early Polynesian life of that area. Mrs. Ruth Hanner, chairman of the evening, in describing this early life, exhibited a map of Kauai and one in greater detail of Waimea showing the location of the heiaus, water-courses, trails, holua-slides, etc., used at that time. Events of the Makahiki were related and early chants illustrative of the ceremonies were read. The story of Captain Cook's arrival on January 20, 1778 at Waimea (his first port of call in the Sandwich Islands), was told by Mr. William Hartman. Mr. Eric Knudsen displayed his holua-slide runners and a spear once owned by a guard of King Kaumualii, both relics of the Waimea region. During the evening prints drawn from the Donald Angus Collection were on exhibition, including some by Webber, the artist with Cook, and others by later artists.

SOCIETY PUBLICATIONS

Past publications of the Hawaiian Historical Society may be purchased by members at a discount. Non-members may obtain single copies at list prices. Sets of our publications, including Annual Reports, Papers, Reprints, and Genealogical Papers, except for a few missing numbers which are now out of print, may be purchased as units at substantial discounts by non-members and with an added discount for members. Address inquiries to The Librarian, Hawaiian Historical Society, P. O. Box 2596, Honolulu 3, Hawaii, or telephone 57270.

MINUTES OF THE 60th ANNUAL MEETING OF THE HAWAIIAN HISTORICAL SOCIETY

The 60th annual meeting of the Hawaiian Historical Society was held on Tuesday evening, February 26, 1952, at eight o'clock. There was a large attendance including many non-members.

President Corbett gave a report on the year's work and on the plans for the future.

Mr. Young, Treasurer, read his report and concluded with a plea for needed financial support. This report was accepted and ordered to be printed in the annual report.

The Librarian's report, submitted by Mrs. Handy, gave an account of the inside workings of the Society's library and a list of acquisitions. This report was accepted and ordered to be printed in the annual report.

The report of the Nominating Committee was read submitting the following names:

For president for one year Mrs. Gerald R. Corbett
Trustees for two years Dr. Charles H. Hunter,
Bernice Judd, Alfred C. Young.

As there were no nominations from the floor, it was voted to close the nominations and instruct the Secretary to cast the ballot. The ballot having been cast the following were elected:

President, Mrs. Gerald R. Corbett (re-elected)
Trustees, Dr. Charles H. Hunter (succeeding Dr. Stroven),
Bernice Judd (re-elected), Alfred C. Young (re-elected).

The program following the business meeting included an entertaining paper by Dr. Carleton Green on "Voyages of re-discovery: Some historical fiction."

Dr. Nils P. Larsen gave an illustrated talk on the rededication of the healing Heiau of Keaiwa and a brief account of ancient Hawaiian medical lore.

A social hour followed with refreshments served by Mrs. Isaac Cox.

MAUDE JONES,
Recording Secretary.

ADDITIONAL MEETINGS

In addition to the annual meeting on February 27th, 1951, the evenings of June 19th, August 3rd, and October 2nd brought the membership and guests of the Hawaiian Historical Society together for interesting programs: *Early Hawaiian Postal History*, by Major James T. DeVoss and Mr. David Christie; *Reminiscences of Old Hawaii*, by Mr. William Bishop Taylor; *Archaeological Sites on Molokai*, by Miss Mary Stacey, illustrated with colored slides by Dr. Kenneth P. Emory, and *Guinea-pig Battalion: the 100th of Hawaii*, by Prof. Thomas D. Murphy of the University of Hawaii.

REPORT OF THE PRESIDENT

TO THE MEMBERS OF THE
HAWAIIAN HISTORICAL SOCIETY:

Your President would like to report that the 60th year of the Hawaiian Historical Society has been satisfactory in reaffirming the principles for which the organization was founded. Several occurrences have pointed to a sound relationship with and a continued history of service to the community.

In June of 1951 the Society was asked to co-operate with exhibition material for the Hawaiian Centennial Philatelic Exhibition. This was an event of some significance, attracting many visitors. The material arranged by our Librarian and the Territorial Archivist, Miss Jones, in co-operation with Miss Judd of the Hawaiian Mission Children's Society, caused much favorable comment. In conjunction with this, a meeting of the Society was held, at which Maj. James T. DeVoss gave a paper on *Early Hawaiian Postal History*, and Mr. David Christie informally discussed the exhibition material.

Passage by the 1951 Legislature and ratification by the Governor of an Historical Sites bill authorized a Territorial Commission to "locate, identify and preserve heiaus, ancient burial places, and sites of historical interest". A request was made by your Trustees that a member of the Board of your Society be appointed to this Commission. We are happy to have able representation in Miss Maude Jones.

Another event of significance is the request of Miss Ethel Damon for assistance in preparation and eventual publication by the Society of the Sanford B. Dole Memoirs. This is the type of activity which the Trustees feel sure will be enthusiastically received by the membership. We feel confident the Society will be proud of such sponsorship.

Further activities have been planned by the Board to increase community interest. An essay contest is to be attempted in the schools to encourage senior high school students to learn to do research on Hawaiian subjects. This will serve to familiarize them with the libraries of Hawaiiana.

The two problems which face the Society at this time are first: fulfillment of the obligation to the Hawaiian Mission Children's Society of full payment of our share for this building; and second: to increase revenues to meet additional expenses. The value to the membership and to the community of the library building is unquestioned. The value of the services of a librarian can be estimated from her report. Your treasurer as chairman of the Committee on Finance has devoted considerable time to these two problems. He must have the help of the entire membership if he is to meet with success. Our service to the community should be expanded with the facilities which we now have. With expansion in service, revenues will eventually increase. It remains for us to keep a balance during this transition period.

This we hope will be accomplished with the continued interest of the membership and the continued efforts of the Trustees and committee workers.

For the enthusiasm and co-operation of all these people, your President would like to express her appreciation.

Respectfully submitted,
NANCY CORBETT, *President*

REPORT OF THE TREASURER

January 1, 1951 to December 31, 1951

TO THE PRESIDENT, THE TRUSTEES
AND MEMBERS OF
THE HAWAIIAN HISTORICAL SOCIETY:

Attached hereto is my report for the calendar year 1951.

You will note that your Society cost \$789.52 more to operate than was received from all sources in 1951. If you deduct contributions to the Building Fund of \$893.00 made during the year, the deficit becomes \$1,682.52. In this connection I refer to the letter mailed to all members last December requesting your co-operation in increasing our income. We must increase our revenue for operating expenses or the Society will become insolvent.

In addition to the funds required for operating expenses, we still face our obligation to the Hawaiian Mission Children's Society. We have pledged ourselves to contribute \$10,000 towards the erection of this building and to the end of the year, we have only collected contributions amounting to \$6,020.12, leaving a balance yet to go of \$3,979.88.

I present the statement for the year for your consideration subject to such audit as you may wish.

Respectfully submitted,
A. C. YOUNG, *Treasurer*

TREASURER'S REPORT
FOR CALENDAR YEAR ENDING DECEMBER 31, 1951

RECEIPTS

Dues.....	\$ 981.00	
Contributions to Building Fund.....	893.00	
Dividends.....	137.48	
Interest.....	23.96	
Sales of Publications.....	196.80	\$ 2,232.24

DISBURSEMENTS

Salary—Librarian.....	\$ 1,200.00	
Payroll Taxes (1950).....	15.60	
Binding.....	73.50	
Dues—California Historical Society.....	10.00	
Dues—Hawaiian Volcano Research.....	3.00	
Fumigation.....	2.00	
Hawaiian Mission Children's Soc.—Share of upkeep.....	350.00	
Printing & Supplies.....	896.87	
Postage.....	20.99	
Display racks.....	15.00	
Rental of chairs.....	22.25	
Safe Deposit Box rental to 10/2/52 \$5.00, tax \$1.00.....	6.00	
Step Ladder.....	7.50	
Subscription—The Friend Magazine.....	1.20	
Subscription—The Pacific Historical Review..	12.00	
Gima Art Gallery—Restoration service.....	350.00	
Books purchased (Special Fund).....	35.85*	3,021.76
Deficit		(\$ 789.52)
Cash on Hand—January 1, 1951.....		3,386.04
CASH ON HAND—DECEMBER 31, 1951.		\$ 2,596.52

SUMMARY OF CASH ON HAND

Commercial Account.....	\$ 462.46	
Savings Account.....	2,109.06	
Petty Cash Fund.....	25.00	\$ 2,596.52

INVESTMENTS

75 shs. The Von Hamm Young Co., Pfd.
50 " Pacific Gas & Elec. Co., Pfd.
\$500 U. S. Savings Bond—Series G

*Special Book Fund \$50.00
Present Balance \$14.15

DONORS TO THE LIBRARY BUILDING FUND TO APRIL 30, 1952

Wilhelmina I. Ahrens, C. K. Ai, Mrs. Vernon Akee, Arthur C. Alexander, Mary Alexander, R. B. Anderson, R. J. Baker, Martha W. Beckwith, Janet E. Bell, Mrs. Agnes C. Bickerton, M. K. Billson, Bishop National Bank of Hawaii, Dr. Irving Blom, B. Howell Bond, Mrs. Alice Spalding Bowen, George Ii Brown, Zadoc Brown, A. G. Budge, Milton Cades, Mrs. J. J. Carney, A. Hartwell Carter, Mr. and Mrs. Reginald H. Carter, William E. Cartwright, A. L. Castle, S. N. & Mary Castle Foundation, George P. Cooke, Mrs. George P. Cooke, Mr. and Mrs. H. R. Cooke, J. Platt Cooke, Mrs. J. P. Cooke, Sr., Mrs. Theodore A. Cooke, Judge and Mrs. Gerald R. Corbett, Genevieve Correa, Mrs. Isaac M. Cox, Joel B. Cox.

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Mrs. Jan O. Jabulka, Gaskell S. Jacobs, Mr. and Mrs. T. A. Jaggard, Maude Jones, Albert F. Judd, III, Bernice Judd, Edward Kahale, Kauai Historical Society, H. W. Kent, S. M. Kiilehua, George P. Kimball, Robert D. King, W. H. D. King, N. L. H. Krauss, Dr. and Mrs. Nils P. Larsen, Shao Chang Lee, Mrs. S. M. Lowrey, Mrs. M. MacIntyre, Mr. and Mrs. James B. Mann, Benjamin L. Marx, McInerny Foundation, Frank E. Midkiff, Robert R. Midkiff, Penrose C. Morris, Marion Morse, Thomas D. Murphy, James Tice Phillips, Dr. Frank L. Pleadwell, Mrs. Alice F. Poole, Millie Rawlins, Mark A. Robinson, Round Table Club.

S. Sakamaki, G. E. Schaefer, Schuman Carriage Co., Miriam E. Sinclair, Richard Smart, O. P. Soares, W. H. Soper, Esther F. Souza, Thomas H. Spalding, Mrs. A. E. Steadman, John F. G. Stokes, Carl G. Stroven, Mrs. Clarice B. Taylor, Wilhelmina Tenney, Mr. and Mrs. W. W. Thayer, Margaret Titcomb, Father H. Franckx Valentin, Margaret J. Walker, A. L. Y. Ward, Shichiro Watanabe, George S. Waterhouse, J. T. Waterhouse, Mrs. Lorna K. Iaukea Watson, Mrs. Robert E. White, Mrs. Jon Wiig, Elsie Wilcox, Gaylord P. Wilcox, Mrs. Edith B. Williams, Jane L. Winne, Mary P. Winne, Mrs. Arthur Withington, A. C. Young.

REPORT OF THE LIBRARIAN

For your librarian this has been a year of clearing up the periphery of the solid collection of Hawaiiana belonging to the Hawaiian Historical Society.

There were innumerable books, pamphlets, and leaflets stored in cartons to be sorted in the hope that some would not be duplicates or unrelated material. The search was justified. Some were found to be valuable additions which could be removed to our reference shelves.

There were approximately 500 pamphlets to be segregated as languages or dialects of Polynesia and other Pacific islands. Thus there emerged a sizeable section of linguistic material, now accessible though not yet pinned down by cards in the catalogue drawers. Other pamphlets, boxed but never shelved with the bound volumes, were to be given new call numbers and removed to their proper sections. Many items, accumulating during the months of upheaval of our library, were to be accessioned.

Since there are approximately 10,000 copies of our own past publications occupying shelf space and representing a substantial part of the Society's assets, the librarian has tabulated them in as complete sets as possible and priced them for possible sale.

I am sure you would like to know where the new items came from. A very few were purchased or subscribed to. The great majority were gifts or exchanges. The gifts came from members of our Society who gave us their own published works or books from their own collections or by way of a legacy at death. They came from local firms that issued anniversary histories, and from both public and private institutions sending out annual or special reports. Two clubs turned over to us the entire history of their existence in the form of bound minutes. Gifts came also from outside the Territory, from such sources as the Trust Territory of the Pacific Islands, the South Pacific Commission, the Société des Oceanistes, the Turnbull Library, Canterbury Museum, and Government Offices of New Zealand. Pictures also came our way from members and non-members. The Society of California Pioneers surprised us by sending one hundred photographs taken in Hawaii some years ago. The outstanding gift of this nature was Miss Annie Parke's legacy of the three oil paintings by Paul Emmert which are hung in our reading room.

Nineteen of the new items were serials bound for us by the Kamehameha Schools, some of which originated in Hawaii, such as the *Bulletins of the Bishop Museum* and *Pacific Science* from the University of Hawaii. Others came from both margins of the Pacific. Our exchanges with other historical and scientific institutions will be more fully appreciated when their quarterlies have been analysed for references to Hawaiian history. Our exchange with the Polynesian Society of New Zealand has been uninterrupted since the founding of both societies sixty years ago. We have also the entire file of the *Transactions and Proceedings of the New Zealand Institute*, later the *Royal Society*. My recent trip "down under" initiated other exchanges from that flank of Pacific Oceania—the bulletins of the War Memorial Museum of Auckland and the Dominion Museum of Wellington in return for our Annual Reports. Because contacts with people who are in a position to allocate publications or enroll names on mailing lists are of great benefit, I spent a good deal of time in New Zealand both before and after the Pan-Pacific Women's Conference visiting those from whom

we may obtain comparative data on Maori culture and material of historical import among the islands of our Pacific world.

From the eastern boundary of the Pacific, we receive the quarterlies of the California, Oregon, and Washington Historical Societies and from the Pacific Coast Branch of the American Historical Society. When co-operating societies have no publications to exchange, they receive ours either by membership in our Society, as have the Wisconsin State Historical Society and the Provincial Archives of British Columbia, or by purchase, as in the case of the California State Library and the Cleveland Public Library.

So much for what goes on in the work room and vault of our library. What have we done in our reading room and outside in the community?

It is here that the two libraries housed in this building operate as a team. Together we have served 318 calls for research material by visitors to our reading room during the past year. Together we played a considerable role in the Hawaiian Centennial Philatelic Exhibition of last June.

Altogether, the librarian feels that the outlines of our collection are less blurred than they were a year ago. A large part of our service depends on knowing what we have, and the Hawaiian Historical Society has a great deal more inside the vault than meet the eye in the catalogue drawers. Given time, it will all come into focus there.

Respectfully submitted,
WILLOWDEAN C. HANDY
Librarian

LIST OF MEMBERS

April 15, 1952

HONORARY

Kuykendall, Ralph S.

LIFE

Alexander, Mary C.
Ashford, Marguerite K.
Baker, Ray Jerome
Beckwith, Martha W.
Cades, J. Russell
Cades, Milton
Cooke, Mrs. Maud B.
Cooke, Mrs. Theodore A.
Cox, Joel B.
Damon, Ethel M.
Damon, Mary M.
Hoyt, Simes T.
Hoyt, Mrs. Simes T.
Judd, Bernice
Judd, Walter F.

McMahon, Mrs. James
Midkiff, Frank E.
Midkiff, Robert R.
Michell, Donald
Moses, Alphonse L.
Phillips, James Tice
Phillips, Stephen W.
Pukui, Mrs. Mary Kawena
Robinson, Mark A.
Sinclair, Gregg M.
Spaulding, Thomas Marshall
Von Holt, Mrs. Herman
Waterhouse, John T.
White, Mrs. Robert E.
Wilcox, Gaylord P.

CONTRIBUTING

Anthony, J. Garner
Awai, George E. K.
Bickerton, Mrs. Agnes C.
Bond, B. Howell
Bowen, Mrs. Alice Spalding
Carter, Mrs. Reginald H.
Cooke, George P.
Cooke, Mrs. George P.
Cooke, J. Platt

Dutton, Meiric K.
Greene, Ernest W.
Greenwell, Mrs. Arthur L.
Handy, E. S. Craighill
Jones, Maude
Kahananui, Mrs. Dorothy M.
Russell, John E.
Steadman, Mrs. Alva E.
Ward, A. L. Y.

Williams, Mrs. Edith B.

REGULAR

Ahrens, Wilhelmina I.
Akee, Mrs. Vernon
Alexander, Arthur C.

Bacon, George E.
Bacon, Mrs. George E.
Bailey, Mrs. Alice Cooper

Bailey, Richard B.
 Bell, Janet E.
 Bergin, Mrs. W. C.
 Bradley, Harold W.
 Brown, Alice C.
 Brown, George Ii
 Bryan, Edwin H., Jr.
 Bryant, Mrs. Gerald
 *Buck, Sir Peter H.
 Burtnett, Mrs. Gerald
 Caldwell, Mrs. Henry
 Carter, A. Hartwell
 Cartwright, W. E.
 Castle, Alfred L.
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 Corbett, Mrs. Gerald R.
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 Cox, Mrs. Isaac M.
 Doyle, Mrs. John F.
 Dunn, James M.
 Emory, Kenneth P.
 Faye, Hans P.
 Fennell, Dolla
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 Fraser, Juliette May
 Fuller, George G.
 Galt, C. L. Carter
 Green, Carleton
 Green, Caroline P.
 Greenwell, Amy
 Greer, Richard A.
 Guard, Mrs. J. B.
 Hague, James D.
 Hawaiian Sugar Planters' Ass'n.
 Hinkley, Mrs. Vern
 Hohu, Mrs. Martha Poepoe
 Hoskins, Charlotta
 Houston, Victor S. K.
 Howard, Volney Ashley K.
 Hughes, Henry T., Jr.
 Hughes, J. Harold
 Humme, Charles W.
 Hunnewell, James M.
 Hunter, Charles H.
 Henry E. Huntington Library

*Deceased

Jabulka, Mrs. Jan
 Jaggat, Thomas A.
 Kalahui, Mrs. Alice N.
 Kamehameha School for
 Boys Library
 Kamehameha School for
 Girls Library
 Kay, Mrs. Harold T.
 Keller, Arthur R.
 Kent, Harold W.
 Kiilehua, Samuel M.
 Kimball, George P.
 King, Robert D.
 King, Samuel Wilder
 Krauss, Noel L. H.
 Kumalae, Vivian Kekona
 Larsen, Dr. Nils P.
 Leebrick, K. C.
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 McClellan, Mrs. Esther
 MacIntyre, Mrs. Malcolm
 McWayne, Charles A., Sr.
 Marshall, Mrs. Donald C.
 Marx, Benjamin L.
 Merriman, Howard M.
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 Molyneux, Mrs. Arthur V.
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 Morgan, Mrs. James P.
 Morse, Marion
 Musser, Joseph Wells
 Nawaa, Simeon
 Palmer, Harold S.
 Paradise of the Pacific
 Pleadwell, Dr. Frank L.
 Poole, Mrs. Alice F.
 Provincial Archives,
 Victoria, B. C.
 Richards, B. J.
 Rodiek, Eva Anita
 Sakamaki, Shunzo
 Schaefer, Gustave E.
 Schubert, A. R.
 Soares, Oliver P.
 Soper, William H.

Stokes, John F. G.
 Stroven, Carl G.
 Sultan, Mrs. Edward D.
 Summers, Mrs. Richard I.
 Taylor, Mrs. Clarice B.
 Taylor, William Bishop
 Thurston, Lorrin P.
 Tracy, Clifton H.
 University of Hawaii Press

Votaw, Homer C.
 Walker, Margaret
 Waterhouse, George S.
 Watson, Mrs. Lorna K. Iaukea
 Weight, Dr. Leslie A.
 Wiig, Mrs. Jon
 Withington, Mrs. Arthur
 Wodehouse, Cenric N.
 Wodehouse, Ernest H.

ANNUAL

Ai, C. K.
 Akau, George H.
 Anderson, Robbins B.
 Armitage, George
 Ballengee, Milton E.
 Ballengee, Mrs. Milton E.
 Billson, Marcus K.
 Blom, Irving
 Brown, Zadoc White
 Budge, Alexander G.
 Burtnett, Gerald
 Bushnell, Oswald
 Carney, Mrs. J. J.
 Carter, Reginald H.
 Castle, Harold K. L.
 Castro, Antonio D.
 Caum, Edward L.
 Chaffee, Mrs. William N.
 Charlot, Jean
 Christian, Mrs. George R.
 Clark, Henry B., Jr.
 Clark, T. Blake
 Clarke, Mrs. Adna G.
 *Clarke, John K.
 Collins, George M.
 Corbett, Judge Gerald R.
 Day, A. Grove
 Dillingham, Mrs. Ben F.
 Dillingham, Mrs. Walter F.
 Dunkhase, Mrs. Carl
 Ecke, Gustav
 Ecke, Mrs. Gustav
 Edwards, Webley

Elbert, Samuel
 Ewart, Arthur F.
 Fisher, Gerald W.
 Fisher, Mrs. Gerald W.
 Fraser, Mabel
 Frowe, Mrs. Chester
 Gadd, Mrs. Luther
 Grace Marian, Sister
 *Gregory, Herbert E.
 Grossman, Edward S.
 Halford, Dr. Francis J.
 Hall, Charlotte V.
 Handy, Mrs. E. S. C.
 Handy, Mrs. Willowdean C.
 Harris, Wray
 Hart, Mrs. Fritz
 Herr, Elmer
 Holt, Lawrence
 Hughes, Mrs. Henry T., Jr.
 *Jacobs, Gaskell S.
 Jenks, Mrs. Livingston
 Jenkins, Mrs. John T.
 Judd, Albert F., III
 Judd, Rev. Henry P.
 Judd, J. Robert
 Judd, Lawrence M.
 Kahale, Edward
 Kapu, Mrs. Samuel
 Katsuki, Ichitaro
 Kauai Historical Society
 Kemble, John H.
 King, W. H. D.

*Deceased

Larsen, Mrs. Nils P.
 Lee, Shao Chang
 Lewis, Dudley C.
 Lincoln, Mrs. William Ames
 Long, Oren E.

McClellan, Edwin North
 *MacIntyre, Janet T.
 MacKellar, Jean Scott
 Maier, Mrs. Martha M.
 Mann, James B.
 Mann, Mrs. James B.
 Mellen, Mrs. George
 Morris, Penrose C.
 Muir, Andrew Forest
 Murphy, Thomas D.

Newman, Margaret E.
 Nickerson, Thomas
 Nye, Henry Atkinson
 Nye, Mrs. Henry Atkinson

Ohrt, Fred
 Okazaki, Linnea
 Osborne, Mrs. Lloyd B.

Poire, Mrs. Gordon H.
 Prendergast, Eleanor K.

Rawlins, Millie F.
 Reist, Birdie
 Robertson, Mrs. J. L.
 Robinson, Russell Sinclair
 Ross, Mrs. E. A. R.

Sevier, Randolph
 Sheecha, Mrs. Karel H.
 Silverman, Mrs. Arthur L.
 Smith, Arthur C.
 Sousa, Mrs. Esther F.
 Sterns, Marjorie A.
 Swenson, Mrs. Eric P.

Taylor, Mrs. William Bishop
 Thayer, Wade Warren
 Thayer, Mrs. Wade Warren
 Titcomb, Margaret
 Tozzer, Alfred M.
 Trask, Arthur K.

Valentin, Father Franckx H.

Warinner, Emily V.
 Watanabe, Shichiro
 Wilson, Willard
 Winne, Jane L.
 Wisconsin State Historical
 Society

*Deceased

MEMBERSHIP DUES

Life Member.....	\$100
Contributing Member.....	10 (or more)
Regular Member.....	5
Annual Member*.....	\$ 2

** By action of the Board of Trustees, the classification "Annual Member" has been closed except to those already enrolled in that classification. Annual Members do not receive current publications as a part of their membership dues.*

Make checks payable to The Hawaiian Historical Society and mail to P. O. Box 2596, Honolulu 3, Hawaii.

Names of persons whose dues are in arrears by more than one year do not appear in the Membership List. Reinstatement may be effected by contacting the Membership Committee.

MEMBERS OF KAUAI HISTORICAL SOCIETY

Compiled February 1, 1952

OFFICERS

<i>President</i>	ERIC A. KNUDSEN
<i>Vice-President</i>	MRS. THELMA H. HADLEY
<i>Secretary-Treasurer</i>	MISS ELSIE H. WILCOX

HONORARY MEMBERS

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Banks Miss Rebecca E.	Jackson, Miss Pearl Reed
Buck, Mrs. Margaret	Kuykendall, Prof. Ralph S.
Damon, Miss Ethel M.	Leebrick, Dr. Karl C.

ANNUAL MEMBERS

Adams, Colonel Frank	Faye, Alan E.
Ahrens, Conrad W.	Faye, Mrs. Jean B.
Alexander, William P.	Faye, Miss Isabel B.
Alexander, Mrs. Alice B.	Fern, Charles J., Jr.
Barnes, William S.	Fortner, Miss Margaret
Barnes, Mrs. Ruth D.	Gay, Roland L.
Bishop, Herbert J., Jr.	Gay, Mrs. Mary W.
Bishop, Mrs. Anna S.	Gillin, E. T.
Boyden, Dr. A. W.	Gillin, Mrs. Adena
Boyden, Mrs. Eleanor S.	Hadley, Mrs. Thelma H.
Broadbent, Mrs. Marie	Harker, Charles A.
Christopher, C. C.	Harker, Mrs. Charles A.
Christopher, Mrs. Eileen H.	Hartman, William A.
Corstorphine, James B.	Henderson, Benjamin B.
Cosbey, Rev. Kenneth T.	Hensley, Miss Thelma
Cox, Richard H.	Hobby, Mrs. Eleanor C.
Crawford, Frank	Hogg, Mrs. Isabelle J.
Crawford, Mrs. Mary W.	I, Gabriel
Cuaresma, Mrs. Consuelo O.	Kanna, Mrs. May K.
Danford, Harwood	Knudsen, Eric A.
Davis, Miss Barbara	Knudsen, Mrs. Hazel
Eckart, Robert C.	Lota, Abraham K.
Ecklund, Mrs. Klara	Lovell, Enoka

Lovell, Mrs. Beatrice
Lyman, Mrs. Helen L.
Makanani, Mrs. Emily
Marcallino, A. Q.
Marcallino, Mrs. Mina
McKean, F. W.
McKean, Mrs. F. W.
Miller, Leslie E.
Miller, Mrs. Mildred
Moir, Hector McD.
Moir, Mrs. Alexandra K.
Moragne, William M.
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Okamura, James T.
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Orrick, Mrs. J. T.
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Thain, James D.
Ueno, Miss Irene
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Wedemeyer, Henry C.
Wedemeyer, Mrs. Alice
Westlake, Mrs. Amanda
Wichman, Mrs. Juliet R.
Wilcox, Miss Elsie H.
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Wilcox, Miss Mabel I.
Wilcox, Samuel W.
Wilcox, Mrs. Edith K.
Williams, Mrs. Margaret

